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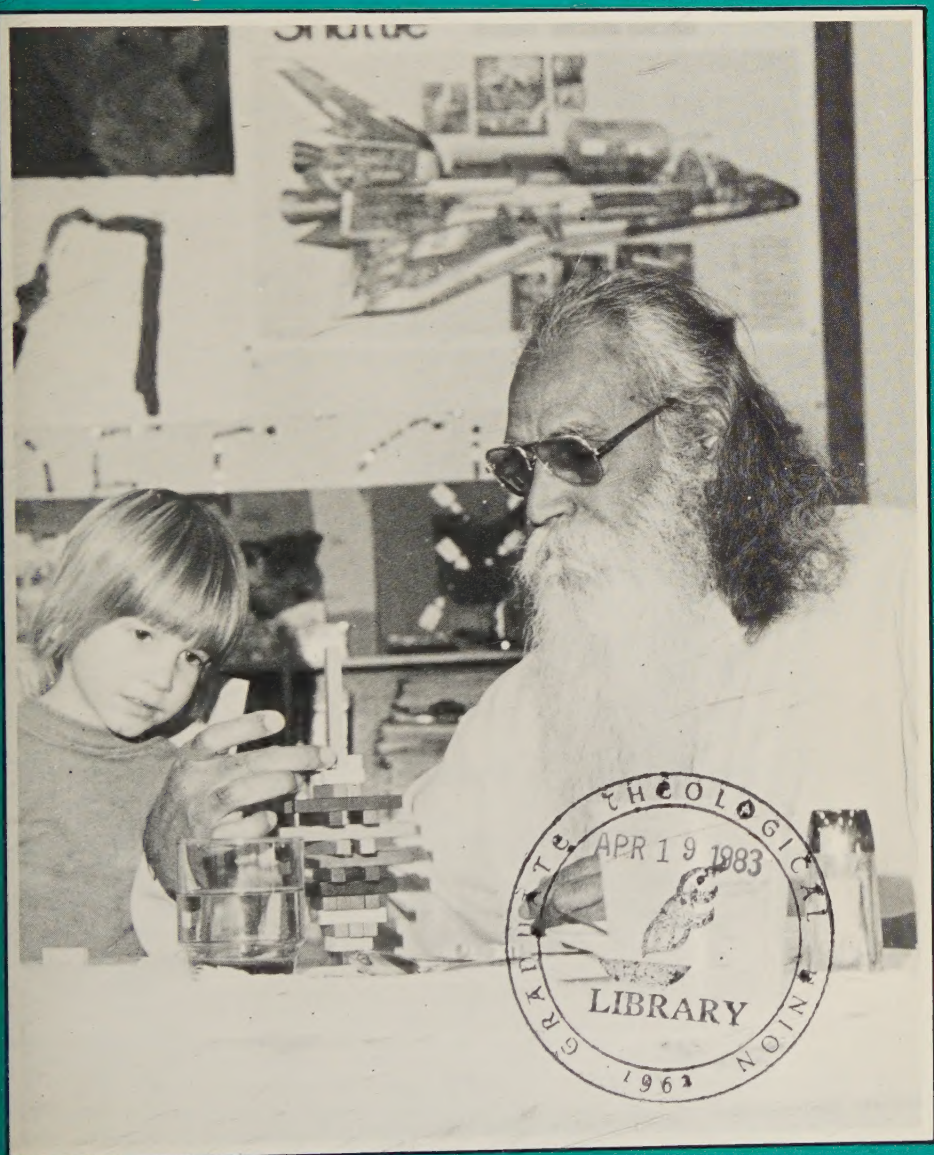
il/May 1983

LANCED IN THE HURRICANE, Sri Gurudev
KE UP YOUR MIND, Sri Swami Sivananda
GA & HEALTH, Meister Eckhardt and more . . .

BALANCE

Integral Yoga®

The Teachings of Swami Satchidananda



Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



Loving salutations and prostrations. Words cannot express the joy we all experienced having your continual *darshan* those three days [at the Perth, Australia Ashram]. By your supreme Grace we were able to speak a few last words to our beloved Swamiji Venkatesananda. I can still hear his sweet voice and feel his love and presence continually.

Swamiji often quoted from the "Bhagavad Gita": "The unreal has no being; there is no nonbeing of the real." What is the reality that is Swamiji Venkatesanandaji? How is it that we experience his presence and strength? Thoughts and memories are there but there seems to be something else. A living presence.

The wonderful visit and blessings which you gave us have been of great support for us all at this time. Through Swamiji's grace we had an abundance of work to do and this we feel is always nearest to his heart.

Most revered Swamiji, I pray for your blessing on all of us and your continued *darshan* when you come to Australia.

Swami Janaki Ananda
Sivananda Ashram
West Australia

Once again I wish to thank you for all the blessings that you have given. Indeed we are filled.

One of the greatest things
 at the Ashram -- in fact I
 it is the very purpose of
 Ashram -- is the children.
 e are the saints of America.
 They bring a constant source
 joy to us all. That is one
 the main things I miss about
 living there.
 I pray that I may continue
 be of service and grow in
 nt.

S.M., New York, N.Y.

thousand eight trumpets sound
 the call
 glory to Him who has overcome
 all.
 tory to the Lord's pure ex-
 pression
 His Glory in our Guru's in-
 struction.
 vice is His creed;
 is free--free from all greed.
 e is His game;
 Our "monk"-ey minds He does
 tame.
 ending prostrations, in grati-
 tude we offer Thee
 t humble appreciation
 on bended knee.
 ng live our Holy Master who
 has made our progress so much
 faster.
 ng live the Sat Guru
 r problems He does guide us
 through.
 ver ever could we repay
 e help He gives us ev'ry single
 day!
 loved Gurudev, please with us
 do stay.
 lp us to grow strong, we pray.
 r us may You feel an infinite
 pride
 d strong within us may You
 abide.
 at we may be Your instruments
 to serve mankind.
 i Gurudev!

Swami Swaroopananda, VA. □

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spir- itual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumen- ical movement, his motto being "Truth is One, paths are many." His main residences are in Buck- ingham, Virginia during the summer and Santa Barbara, Cali- fornia during the winter. He also travels widely, sharing with people through every pos- sible medium: Lectures, confer- ences, radio, TV and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.

Balanced in the Hurricane

Sri Swami Satchidananda

"In my manifested state, when I come into this frame, with this name and form, then even I must be doing something. I can't be quiet." These are the words of Sri Krishna in the "Bhagavad Gita." He is speaking of the law of nature, the *Prakriti Dharma*.

There is a beautiful prayer of offering, of surrendering everything unto God, which explains our proper relationship with the *Prakriti Dharma*. It is usually repeated at the end of any practice: meditation, japa, puja, chanting, everything. Whatever you do, towards the end you can say this prayer:

*Kayena Vaachaa Manasendri-
yair Vaa*

*Buddhyaatmanaa Vaa Prakri-
ter Swabhaavaat.*

*Karomi Yad Yad Sakalam Par-
asmai*

Naraayanaayeti Samarppayaami.

It means, "Oh Lord, the Cosmic One, I offer everything unto You. I offer all the actions done by the body, word, mind, senses, intellect, and the soul which have been due to

the functioning of the qualities of the nature or *Prakriti*. *Swabhavat*. *Swabhava* is the inherent nature of something; *Prakriti* is the One Lord in manifestation. All that you see as manifested has this *Swabhava* or its own nature, which is constantly tossed by the three qualities of nature: *sattva*, *rajas*, and *tamas*.

Sattva is tranquility; *rajas* is dynamic activity; and *tamas* is inertness, inactivity, dullness or laziness. So whenever you feel dull, lazy, drowsy, whenever you feel like not doing anything, know that the tamasic quality of the mind is predominant. It's the mind that motivates and uses the body to do things. So whenever you feel dull, then you know that the *tamas* has taken over.

Then sometimes you feel that you can't sit quiet, you have to do something. You might even say, "I'm in the mood to do things. If I don't finish my work while I'm in this mood, I'll never do it." All of a sudden the mind has gone into a rajasic tendency. At that



moment things get done. "Make hay while the sun shines!" When your mind is dull and lazy, however much you push, you find it difficult. At such a time, even if someone encourages you, you get annoyed. "Oh I've been doing so much, so much, constantly. I'm not even appreciated, however much I do." The mind goes on like that. A sane person will see that you are in a tamasic state, and he won't force you too much.

Sometimes we get into an in-between, very balanced state. You feel like doing, but not overdoing. You are neither dull nor too excited. It is a kind of sane, tranquil state. This is the sattvic state of mind.

Any of these attitudes can just happen, without even your wanting it. That is the proof that the mind is being tossed by these three *gunas* (qualities of nature). When there is wind, the unprotected flame flickers; when there's no wind, it is steady. It is not just the motives of the mind alone. Our mind is part of the Cosmic Mind, part of the Prak-

riti or nature. So when the waves -- the sattvic, rajasic and tamasic waves -- come, it gets caught in that.

Shelter

We can develop the strength of mind to overcome these tendencies or influences. We can make an ordinary flickering lamp into a hurricane lamp. If there's no shelter, if it's not well protected, you have to always keep it indoors; you can't even open the windows. The minute you open the windows, the flame goes out. But if you shelter it with a nice chimney, you can take it even into the middle of a storm. That's what is called a hurricane lantern. Within the hurricane lamp, the flame is the same; it is well sheltered. Properly sheltered, it can face the hurricane. The mind is like that. You can build up the strength of the mind. Then it can face all situations.

All these movements are caused by the Prakriter Swabhava, the nature of the Prakriti, because everything is made out

of these three gunas. If there are no changes in the gunas, everything is tranquil. That is the end of the cycle. In that *pralaya*, or equilibrium, they all stand still. So in a way we need rajas and tamas as well as sattva to keep the world going. It is the rajas and tamas that create the entire show. If you read the seventeenth chapter of the "Bhagavad Gita," you will see that everything is divided by these gunas.

Secret or Showy

Even charity is divided into these three categories. Once Rabbi Shlomo Carlebach told a story about the "holy miser." He was not really a miser, but he looked like one. Why? Because he didn't do anything to advertise what he did. He hid everything; he did all his good acts in secret. He didn't want any praise for what he had done. That kind of charity is sattvic.

The rajasic charity is when you give something with a good purpose -- like building a church or a hospital -- but you want recognition. During the consecration ceremony, you want people to come and take photographs of you and the building and put it in the headlines. It is charity, but it's for name and fame -- rajasic charity.

Another way is to be lavish, spend plenty of money, buy a lot of food and drink and invite hundreds of friends. "Come on, drink as much as you want." That's tamasic. It doesn't really help people to grow.

Meditation can be tamasic, rajasic or sattvic also. If you meditate all by yourself without others even knowing that you are a Yogi, a meditator,

people will think you are just an ordinary person. You simply go quietly when there is nobody around and just sit and meditate. That is sattvic. Please don't think I am discouraging group meditation by saying this. That kind of meditation is very helpful, but we can do it with the proper attitude. Sri Ramakrishna used to say, if you are really a meditator, you will do it when everybody is asleep. You may even make others believe that you are going to sleep. Lie down, then when the lights are off, get up quietly and meditate. If anybody turns on the light, you can immediately lie down again. Let people think you are just sleeping there. That is very sattvic and quiet.

In rajasic meditation, you want everyone to see what you are doing. You might be feeling a little dull, but if you see somebody coming, you sit up stiff and straight. When the person passes by, you sag again. It's all for show. You do meditate, but you want others to say, "Oh look how long he sits for meditation."

The tamasic meditation is when you sit and immediately go to sleep. You don't even worry about what people think.

Of course, food is also grouped into these three categories. Simple, fresh, clean vegetarian food encourages the calm or sattvic state of mind. Spicy, fancy food is more rajasic. Overcooked, old, fermented food makes the mind tamasic.

Equanimity

Excitement or rajas is a form of disturbance of the mind. The opposite, depression or tamas, is also a disturbance.

at we want is the middle, the balance. Balancing is tranquillity or sattva. That is what we call samadhi. Don't think that samadhi means to sit and forget the body and mind and everything and sit like a rock for months. If that were the case, what would be the difference between you and a rock? Real samadhi is to keep the mind in samatwam. Samatwam means equanimity. "Samatwam Yoga chryate: Equanimity is Yoga." Samadhi is that samatwam. Keep the mind well balanced under all conditions.

That is why I always give the example of a wonderful surfer. The one who surfs well is one who can serve well. If we learn to surf, we can learn to serve. Whatever kind of waves there are, the surfer still maintains his balance. He enjoys the challenging waves. A person who really knows how to surf will even be waiting for the biggest waves. Why? He knows how to balance. It is the same way with the waves of life. One who knows that balance can be anywhere and everywhere.

No Running

We can't run from anything. Where can we run, from what? Wherever you go, you still have to be on the same earth, inhale the same air, drink the same water. You may say, "I've renounced my home." Then you get attached to some other place. You cannot get out of the Prakriti. So instead of running here and there, stay where you are. Learn to balance. That is the aim of all these practices: to gain that balance, that equanimity.

When will you know that you are balanced? When you can function well in the midst of ups and downs. If you hide from these changes, you may appear to be balanced; but you cannot live a normal life. That's why even an ashram is not a place to hide from the world. It is a protected, supportive environment in many ways. There is no doubt about that, but there are always plenty of opportunities for learning to balance, plenty of ups and downs. You are of no use to anybody if you can't even come out and face life.

We can use the example of someone who wants to learn swimming. He says, "I want to learn to swim. But the water is cold; I'm mortally afraid of water. I can't go in the water to learn to swim." It's a puzzle. Without knowing how to swim he can't go into the water; and without water, he can't learn to swim.

The answer is to select a section where you will be in the water, and at the same time you will be safe. Get into shallow water. Use a rubber tube or something that will help you float. That's the way to begin learning.

The world is also like that. Go into it. But don't go too deep. Let there be a trainer by your side. If you are going in too far, he will pull you out. He'll take care of you until you learn. Once you show your capability, he'll say, "Okay, now you go; swim wherever you want. You don't need me to hold you up anymore." That is the relationship between a seeker and a teacher. He's there to push you into the water a little. If you are going too deep, he will pull you out. Once he is satisfied with your ability, he'll say, "Okay. Swim!" □

Make Up Your Mind

Sri Swami
Sivananda



The mind has three gunas or qualities born of Nature -- *sattva* or light, bliss, goodness; *rajas* or passion, motion; and *tamas* or inertia, darkness. There are three *vrittis* or modifications of the mind corresponding to the three gunas. *Shanta vrutti* or peace, equilibrium, balance comes from *sattva* guna. *Ghora vrutti* or anger manifests from *rajo* guna; and *mudha vrutti* or laziness, carelessness, and drowsiness comes from *tamo* guna.

Sattva guna is purity. It is illumination and light. *Sattva* guna is a force which is favorable for the attainment of liberation. Divine qualities such as fearlessness and purity of heart confer liberation on one. The effect of *sattva* guna is the inquiry or search for Truth and distinguishing between what is real and what is unreal.

A *sattvic* mind is always steady. It finds delight internally. A contented person sticks to one place indefinitely. He keeps friendship with persons for a long time. He reads and understands the inner meaning of the scriptures. He lives on

simple food for years without any dissatisfaction.

During *sattvic* moments, when pure *sattva* is predominant in the mind, you are in touch with the Divine Source owing to the purity of the mind-mirror. You have inspiration and may even compose beautiful poetry.

Sattvapatti is a state of mind wherein the mind is full of purity. There is purity of thought and purity of heart. It is the fourth step in the attainment of knowledge.

Rajo guna, the *rajasic* state, is a hostile force and pulls one down into *samsara* or worldly life through repeated births and deaths. Vices like hypocrisy, arrogance and anger drag you down into hell. A mind endowed with *sattva* guna makes a person serene and calm, while a mind with *rajo* guna makes him restless.

The *rajasic* mind always wants variety and new sensations. For a while it likes certain persons, objects and places, but after some time, it gets disgusted with them and wants new company, different foods, new

nsations.

The mind of the rajasic type always wants company and talk. These are the two defects which distract the mind very much. Avoid evil company, live alone and observe silence. You will have peace of mind. Be careful in the selection of your companions.

The rajasic mind has a tendency to look into the defects of others. It also remembers the errors and evil deeds of others and easily forgets their good actions. These two tendencies intensify hatred and cause frequent disturbance in the mind.

A mind which is devoid of sattva guna will not consider the happiness of others as its own and will therefore be ever agitated. As it has no complacency to rejoice at the virtues of others, there will be no internal contentment. As it does not consider the sufferings of others as its own, there will arise no compassion for them.

It is the rajasic mind that splits, separates, divides, and receptively shows plurality. The sun is one, the moon is one, and ether is one. The idea behind languages is one. The feeling of sincerity is one. Husband and wife become one at heart. Intimate friends are one at heart. Matter is one, energy is one, sattvic mind is one. A sattvic mind unifies.

Real peace of mind does not come from outside. It arises in the mind when it is controlled and its thoughts are checked. You must put forth great effort to check passion and other desires. Then only will your aptitude for restless activity be subdued; you will be at rest

and your thoughts will be stilled. Therefore, develop sattva guna by means of japa or repetition of the name of the Lord, through self-inquiry, association with the wise, meditation, light sattvic food, austerity and study of the scriptures.

One who does selfless service and has purity of mind, begins to entertain thoughts of God and meditation. Generally, the mind raises various kinds of curious, fantastic thoughts. It deludes all. It may pretend to engage in self-inquiry also; but when it comes to actual practice, it will do nothing.

If there is a strong determination in you to concentrate and if you do steady practice for months, and if the longing for the vision of God or self-realization becomes keen and acute, then only think that these thoughts proceed from a pure intellect.

All spiritual practices aim at the development of sattva guna and the attainment of a pure irresistible will, which brings about the state of Satchidananda and the removal of ignorance. Increase of sattva guna and a pure, strong, determination will pave a long way in achieving God-realization.

Moods and Emotions

When emotions and impulses trouble you, be indifferent. Say to yourself: "Who am I? I am not the mind. I am God, the all-pervading Spirit. I am pure Satchidananda (Truth, Knowledge, Bliss). How can emotions disturb me? I am detached. I am a witness of these emotions. Nothing can disturb me." When you repeat these suggestions, the emotions die by themselves. This method of controlling emotions

is easier than the method of driving them out and struggling with the mind. In the latter method, the mind is strained.

A mood is a mental state. In Vedanta there are only two kinds of moods: joy, exultation or exhilaration, and grief or depression. These moods prevail in the mind and alternate. Now there is joy and five minutes later there is depression. These two moods belong to the six waves of grief, delusion, hunger, thirst, decay, and death. They affect the mind-ocean.

People with gloomy moods attract to themselves gloomy thoughts from others and from the Akashic records in the physical ether. Persons full of hope, confidence, and a cheerful spirit attract thoughts of a similar nature from others.

People with negative moods of depression, anger, and hatred do injury to themselves and infect and raise these destructive thoughts in others. They are culpable and do great damage in the thought-world. People with happy and cheerful moods are a blessing to society. They bring happiness.

Just as a young, beautiful woman covers her face and does not like to go out and mix with others when she has a blemish on her face, so also you should not go out into public and mix with your friends and others when you have a mood of depression, hatred or jealousy; for you infect others with these moods.

Aspirants should try to eradicate depression by prayer, meditation, self-inquiry, thoughts of joy, chanting Om with feeling, and singing divine songs. Never give room

for gloomy depression. Repeat: "I am full of bliss. My essential nature is Bliss." Depression will vanish.

When you get into a talkative mood, practice the antidote of silence at once. When you are in the mood of hatred, develop the opposite virtue of love. Then this mood of hatred will pass away. When you are in a mood of selfishness, begin to do selfless work. In a mood of separateness, try to mix with others through service, love, kindness, and forgiveness. In a mood of laziness, at once do some kind of active work like gardening, running, taking a brisk walk, or cycling.

A Jivanmukta or liberated sage is absolutely free from all kinds of moods. He has controlled them completely and has become a master of them. In God there are no moods. Identify yourself with God, then you will destroy all moods very easily. You will enjoy immense peace of mind.

Do not let failures discourage you, but go on doing your best. Do not brood over your faults. Look at them quietly to see the reason why you have failed and then try again. By doing so you will starve the tendencies which led you into temptation. Thinking about one's faults too much only gives them new strength. Do not make too much fuss over minor failures.

When a doubt arises as to whether one will succeed in Self-realization or not, it should be dispelled by well-directed suggestions and affirmations such as: "It is true! I will succeed! There is no doubt about it!" Nothing is difficult when you strongly make up your mind.

(From "Mind and Its Mysteries")

Keep Hold of God

Meister Eckhardt

If a person does well, God is really in him and with him everywhere -- on the streets and among people, just as much in church or a desert place or a monk's cell. If he really has God, and only God, then nothing disturbs him. Why?

Because he has only God and thinks only of God and everything is nothing but God to him. He discloses God in every act, in every place. The whole business of his person adds up to God. His actions are due only to Him who is the author of them and not to himself, since he is merely the agent. If we mean God and only God, then it is He who does what we do, and nothing can disturb us -- neither company nor place. Thus, neither can any person disturb the devotee, for he thinks of nothing, is looking for nothing, and relishes nothing but God, who is one with him by perfect devotion. Furthermore, since God cannot be distracted by the numbers of things, neither can the person, for he is one in One, in which all divided things are gathered up to unity and there undifferentiated.

One ought to keep hold of

God in everything and accustom his mind to retain God always among his feelings, thoughts, and loves. Take care how you think of God. As you think of Him in church or closet, think of Him everywhere. Take Him with you among the crowds and turmoil of the alien world. As I have said so often, speaking of uniformity, we do not mean that one should regard all deeds, places, and people as interchangeable. That would be a great mistake; for it is better to pray than to spin and the church ranks above the street. You should, however, maintain the same mind, the same trust, and the same earnestness toward God in all your doings. Believe me, if you keep this kind of evenness, nothing can separate you from God-consciousness.

Of what does this true possession of God consist, when one really has Him? It depends on the heart and an inner intellectual return to God. We ought not let ourselves be satisfied with the God we imagine with our limited mind, for when the thought slips the mind, that god slips with it. What we want is rather the reality of God, exalted far above any human thought or creature.

When one realizes the reality

of God within him, God sheds light on everything. Everything will taste like God and reflect Him. God will shine in him all the time. He will have the disinterest, renunciation, and spiritual vision of his beloved, ever-present Lord. He will be like one athirst with a real thirst; he cannot help drinking even though he thinks of other things. Wherever he is, with whomsoever he may be, whatever his purpose or thoughts or occupation, the idea of the Divine Drink will not depart as long as the thirst endures; and the greater the thirst the more lively, deep-seated, present, and steady the idea of that Divine Drink will be.

Or suppose one loves something with all that is in him, so that nothing else can move him or give him pleasure, and he cares for that alone, looking for nothing more; then wherever he is or with whomsoever he may be, whatever he tries or does, that Something he loves will not be extinguished from his mind. He will see it everywhere, and the stronger his love grows for it the more vivid it will be. A person like this never thinks of resting because he is never tired.

The more he regards everything as Divine, the more God will be pleased with him. To be sure, this requires much effort and love, a careful cultivation of the spiritual life, and a watchful, honest, active oversight of all one's mental attitudes toward things and people. It is not to be learned by world-flight, running away from things, turning solitary and going apart from the world. Rather, one must learn an inner

solitude, wherever or with whomsoever he may be. He must learn to penetrate things and find God there, to get a strong impression of God firmly fixed in his mind.

It is like learning to write. To acquire this art, one must practice much, however disagreeable or difficult it may be, however impossible it may seem. Practicing earnestly and often, one learns to write, acquires the art. To be sure, each letter must first be considered separately and accurately, reproduced over and over again; but once having acquired the skill, one need not pay any attention to the reproduction of the letters or even think of them. He will write fluently and freely whether it be penmanship or some bold work in which his art appears. It is sufficient for the writer to know that he is using his skill and since he does not always have to think of it, he does his work by means of it.

So a person should shine with the Divine Presence without having to work at it. He should get the essence out of things and let the things themselves alone. That requires at first attentiveness and exact impressions, as with the student and his art. So one must be permeated with Divine Presence, informed with the form of beloved God who is within him, so that he may radiate that Presence without working at it.

Meister (Johann) Eckhart (1260 - 1327) was a German Dominican theologian. He is regarded as the founder of German mysticism. □

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"First a person should put his house together, then his town, then the world."

- Rabbi Israel Salanter

Nourishing the Body's Lifeline

Dr. Gerard Kuzniewski, Nutritionist

Our diet is the key factor responsible for supplying the raw materials so badly needed for proper nourishment of the body. Buddhist thought maintains that all disease can be traced to a single cause - impure blood. There are two sources of this impurity. The first is bad blood quality and the other is poor blood circulation.

The blood is the lifeline of the body. The heart and the blood vessels are designed to make it certain that each part of the body is properly bathed in a current of blood. Dr. Roger Williams, in his book "Nutrition against Disease," states the simple fact that the cells in our bodies get their supply of raw materials largely from the circulating blood. If the quality of the raw materials is poor, what hope can there be for the development of healthy cells, tissues, organs, and systems of the body?

It has been said that ninety percent of the sick have acid blood. This is an important indicator of health, since good health has a blood quality which is slightly alkaline, ranging between 7.2 to 7.4 pH. When the blood is in this neutral state, bacteria cannot in-

crease, and one does not become ill from contagious diseases. Eating large amounts of meat, eggs, refined sugar and white grains acidifies the blood and jeopardizes our health.

We must nourish ourselves with whole, living foods which still have the active enzyme structure present in them. Impure blood, however, comes about not only through wrong habits of eating toxic foods but also, as Sri Gurudev often tells us, from over-eating of good food. Food which is good can turn into poison if the system is overworked and unable to fully digest the amount of food already in it. Blood impurity is related to strokes, common cold, and even cancer.

Poor blood circulation is another contributing factor to disease. The abdomen is one of the main areas where stagnant blood accumulates, due to the increased blood supply needed for digestion. One who eats much has more accumulation of blood in the abdomen. If this blood is allowed to accumulate, it stagnates and rots. Thus the door to illness is wide open. Proper abdominal breathing, along with the Hatha Yoga postures of Shoulder Stand, Pelvic Pose, Full Forward Bend, Lotus, and

Bound Lotus Pose are extremely beneficial in helping to alleviate the deposits of stagnant blood, as well as improving the overall digestion of the system.

It is important to remember that the state of ill health does not simply spring up overnight. Each condition of illness has an incubation period that extends over months, years, or even decades. This incubation time is very closely related to our diet.

Malnutrition or bad nutrition begets malfunction. We need to eat. In his book "Science of Pranayama" Sri Swami Sivananda tells us that food is required for two purposes: the first is to maintain our body heat; the second to produce new cells and to make up for the wear and tear on our bodies. If the cells of the body are not receiving the raw materials (the state of malnutrition), they cannot perform their function of maintaining cell metabolism, repair, and regeneration. Thus, malfunction at the cellular level eventually encompasses a tissue, an organ, or a system. The end result is what we call disease.

Each of us therefore needs to have some knowledge in the science of dietetics. There is such an enormous selection of food to choose from. We need to educate ourselves so we may put the very best food into

our systems. Japanese physician Dr. Kenzo Futaki states so glibly the truism, "Food without life will not provide life." We need to avoid prohibited foods such as additives, preservatives, refined sugars and grains, alcohol, caffeine and follow a well-balanced vegetarian diet. We need to eat fresh foods rather than processed or overcooked foods.

The choice is ours. No one is forcing us to eat certain foods. We have the power of discrimination to select what we wish to put into our systems. The ironic fact is this, however: the better we nourish the body, the smarter it gets. Instinctively it will gravitate toward the foods that provide real nourishment and avoid those that do not. We may have to undo some old habits and cultural preferences, but the end result is that of enjoying a state of health not only of body, but of mind and spirit as well.

Dr. Kuzniewski has been a student of Sri Gurudev since 1972. He says, "It was at the IYI that my interest in health took root. My stay at the IYI was a springboard for me to embark on a new avenue in my life." In addition to his nutrition practice, Dr. Kuzniewski conducts nutrition seminars, yoga classes, and publishes a quarterly newsletter. □

PRAYER FOR SUPREME THINGS

Give me, O God, the supreme courage of love. This is my prayer. The courage to speak, to do, to suffer at Thy will; to leave all or to be left alone.

Give me, O God, the supreme faith of love. This is my prayer. The faith of the life in death, of the victory in defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts hurt but disdains to return it.

-Rajkumari Amrit Kaur (India's first Minister of Health)

One's Own Friend ...One's Own Enemy

Swami Yogananda

The sixth chapter of the "Bhagavad Gita" deals mainly with Jnyana Yoga or meditation. At the very outset and in two beautiful verses (VI, 5 and 6) Lord Krishna wants to impress on us the necessity to rise above this transient world in order to meditate properly on the higher true Self and attain the "everlasting touch of bliss with the infinite." By thus acting wisely and following his instructions, we do become our own friend, while we would certainly remain our own enemy if we behave unwisely and contrary to these teachings.

Having first given (in verse 5) the description of one who, purified by selfless actions, has attained real Yoga and risen above the many evils of worldly life Lord Krishna presents the following advice to mankind:

"Let one raise himself by himself and not lower himself, for he alone is the friend of himself; he alone the enemy of himself." (VI,5)

Thus to the average person drowning in the ocean of recurring birth and death, Lord Krishna mercifully imparts this redeeming message and enjoins

him to work his way up to the state of Yoga -- which was identified earlier (in verse 2) as "renunciation of selfish attachments." This one should do by oneself; that is by the power of discrimination and dispassion regarding the pleasure of this world and the next. Such discrimination (between Truth and untruth) is engendered in a mind purified through the practice of Karma Yoga or surrender of the results of one's past and present actions to God.

It is attachment to perishable fruits and actions which alone hinders the good and normal discernment of intelligence. One should not lower himself any more through ever increasing desires and attachment to the transient objects of this world or the next. Rather, one should recover oneself from the delusion of non-Self (unreal) objects and ideas and ever remain in the pure Self. Such is the gist of true Yoga.

As one gets detached from the non-Self or as one becomes attached to it, he becomes accordingly his sole friend or his sole enemy.

There is no better friend than oneself to be freed from the bondage of worldliness. For,

as Sri Shankara points out, even an external friend is nothing but an impediment to a real seeker of Salvation, since the external friends too become objects of attachment and other personal feelings which tend to enslave us instead of releasing us. This fact does not minimize in the least the supreme guidance received from the Guru or spiritual Master. The Sadguru is the very Self and thus our nearest friend and benefactor.

The individual is his own only enemy because even an external enemy is just made so by one's own attitude. That is to say the only enemy is one's own mind with its many desires; and when we get identified with it and thus suffer, we become our own enemy.

To make his statement more clear, Lord Krishna proceeds to explain the exact characteristic of being "one's own friend" and "one's own enemy:"

"He who has conquered himself by himself is his own friend, but he who has not conquered himself would verily remain in the position of an enemy, like an external enemy." (VI, 6)

Here Lord Krishna's message is direct and practical. To be one's own friend is to control yourself by yourself; nothing foreign will do. We have to take the matter in hand seriously. Unless we really start to apply the teachings of spiritual scriptures and masters, we cannot advance that much. That is why Lord Krishna enjoins one to conquer oneself.

For that purpose, no violent exertion is expected or needed, but purely and simply a sus-

tained effort through wisdom. Everything rests on inner understanding and is the outcome of mental attitude. Thus, to conquer oneself by oneself means to master the body and especially to bring under control the turbulent senses through vigilance and discrimination alone, not through indiscriminate or rough struggle. What is needed is that the body, mind and senses should obey one always. Then alone can uninterrupted meditation take place. As a result the true Self shines in all its glory, and Peace prevails.

Otherwise, if one does not conquer oneself through proper Yogic disciplines, his own body, mind, and senses take the place of enemies to him, just like the silkworm that gets entangled in its own cocoon. As our Gurudev says, until the wings of discernment (*viveka*) and dispassion (*vairagya*) grow enough, the butterfly cannot come out and take its flight, no matter how he struggles. Being thus deprived of his spiritual freedom and happiness, the uncontrolled person becomes his own enemy and does injury to himself just as some external enemy could injure him if he would not conquer him properly.

Purifying the mind and cultivating proper discernment are vitally important, as are controlling the outgoing senses through *pranayama* (the breathing practices) and so on. We see, for instance, in the *Yoga Sutra*s of Patanjali how it is impossible to have perfect mental concentration (*dharana*) without sense withdrawal (*pratyahara*).

What is synonymous with discernment and dispassion is non-attachment to all results of pas-

d present karma and surrender
God, since these fully
rify the mind and senses, and
able the sharp intelligence
uddhi) to play its redeeming
ask for the blinded and de-
ded ego. Thus guided and
lightened, the ego or individ-
l can meditate steadily on
s true nature and finally get
olved into the pure Self,
ich is beyond all duality.
uch is the great result of
elf-control, as taught by

Lord Krishna.

May all beings and spiritual
seekers be their own friend,
and no longer their enemy, for
the attainment of supreme Peace
and Bliss.

Swami Yogananda was initiated in-
to the Holy Order of Sannyas 12
years ago by Sri Gurudev. Yogan-
anandaji is the director of
Kaivalya Ashrama in France and
has translated Sri Gurudev's
book "Integral Yoga Hatha"
into French. □



THE BRACELETS

A Buddhist Story by Tso-Ch'an San-Mei Chang

There was once a king in Ben-
res. The weather was very hot
the summer, and this king lay
own in an upper room of his
palace on a couch adorned with
gold, silver, and many preci-
ous stones. He summoned a ser-
vant and had her massage him
with an ointment of sandalwood
from the Bull's Head Mountain.
The servant was wearing a great
many bracelets on her arms,
and they jangled together while
she massaged the king.

This sound irritated the
king, and he asked her to re-
move one of the bracelets.
The servant complied, and
after she had removed the
bracelet, there was a little
less noise. Still the king
was disturbed by the sound of
the bracelets so the servant
removed another one. There was
even less noise.

The king, however, continued
to be distracted by the sound
even though it had softened.
He made her go on removing the
bracelets until there was only
one left. Then there was no
jangling at all.

When the noise stopped al-
together, the king had a sudden
awakening. "This is just what
I should do with my kingdom,
my ministers, my subjects, my
concubines, my attendants, my
jewels, my stables, my furnish-
ings, my clothing, my stores of
food, my palaces, my armies, and
so on. In fact, this is what
should be done with all business
and bother."

From that moment onward he had
no further worldly desires. He
spent his time meditating in com-
plete seclusion and became a sol-
itary (Pratyeka) Buddha. □

It's All Fun!

Life itself is the greatest puzzle. The answers are there if we just look closely. All the knowledge is already within each of us; we need only tap into it.

The challenge in this issue is to unscramble sentences. Each of these is a quote from Sri Gurudev. All the letters are there which are needed for the quote; they are simply shuffled. The way in which the letters are grouped does not show the way they are grouped in the real sentence! We've done the first one to give you an example of how it's done.

The answers will appear in our next issue. But remember, all the answers are within you!

1. "GNI, NIPO ANONA." Answer: "No Pain, No Gain."
2. "SAHY RU EM TOAPSI, ERNAN THT."
3. "YIME DOGSP ACE."
4. "PENMD IONS NOPATSTPO TSEIN, AOP TNMIN."
5. "REWIA LUT HEEQUF STO CERN HD SITEP EAFETI MTETOL."
6. "VREPDE HEV YENUS MICEREAT DETED AER, LEJ NESOHT E OFOT LOYIVE
ERREPE."

* * *

ANSWERS TO FEBRUARY/MARCH PUZZLE

- | | |
|-------------|-------------------|
| 1. Asana | 18. Joy |
| 2. Ahimsa | 19. Satchidananda |
| 3. Aim | 20. Seva |
| 4. Tapas | 21. Light |
| 5. Sage | 22. Om, Aum |
| 6. Sattva | 23. Seer |
| 7. Tat, Asi | 24. Mantram |
| 8. Asura | 25. Hatha |
| 9. Peace | 26. Faith |
| 10. Sat | 27. Bliss |
| 11. Sutra | 28. Guru |
| 12. Soul | 29. Amrita |
| 13. Duty | 30. Health |
| 14. God | 31. Truth |
| 15. Love | 32. Nut |
| 16. Virtue | 33. Pray |
| 17. Yuga | 34. Yoga |



Bearers of Blessing

Sister Joan Metzner, MM

"Behold this day I set before
you
life and death
a blessing and a curse.
Choose Life!"

Every day is filled with opportunities for this choice: Life. . . death. . . a blessing. . . a curse. In reality there is no curse. With God there is only blessing. At my ego conjures up the illusion of a curse and my mind presents to it. Often without realizing it, I am drawn into the choice for a curse.

When I judge others to be guilty of something, I implicitly choose the curse. When I allow substitutes for God to enter my life and then find out that they don't totally satisfy, I consider them guilty and choose condemnation.

Having chosen a curse for someone else, it then seems to rain (reign) over me, too. I feel threatened with death. It may be at the point of an imaginary pistol. Or it may be a vicious shark. But it's all illusion. The pistol is a water gun and the shark, a smiling dolphin.

In the heart of Jesus there is only Blessing. I am invited to unite with this Blessing as it is poured out upon all people.

The Blessing is total giving, totally forgiving, with no thought of recompense. It discriminates against no one. I am called to be a bearer of Blessing, and Jesus is my fore-bearer.

The Catholics call Mary, "Blessed among women." She always chose Life, Blessing. Her son teaches how to choose Blessing too. If we entrust the situation to his heart, we hear his hints: "Blessed are the poor in Spirit. . . Blessed are the pure of heart. . . Blessed are the Peacemakers. . . and so on."

All these are attitudes which unite us with his attitude of extending the loving forgiveness of the Father to all.

May our day be directed in
Grace:

"Bless us, O Lord, and these
your gifts which we are about
to receive from your abundance,
through Christ our
Lord."

Maryknoll nun Sr. Joan Metzner has studied Sri Gurudev's teachings for many years. Her poems and reflections (a beautiful blend of Christianity, Yoga and Zen) often appear in Integral Yoga Magazine and have been published in the book, "Seasons of Life." □

UPCOMING EVENTS WITH SRI GURUDEV
APRIL - JUNE, 1983

APRIL

| | | |
|----|-----------------------------|----------------------------------|
| 1 | Charlottesville VIRGINIA | Public Lecture/ University of VA |
| 15 | WASHINGTON D.C. | Public Lecture |
| 16 | " " " " | LOTUS Fundraising Luncheon |

JUNE

| | | |
|---------|----------------------------|--|
| 16 - 17 | Honesdale, PENNSYLVANIA | 8th Annual International Con- gress/ Himalayan International Institute |
|---------|----------------------------|--|

For the most up-to-date information on Sri Gurudev's schedule, we suggest that you contact Satchidananda Ashram, Buckingham, Virginia, or the Integral Yoga Institute nearest you.

Day-by-Day with Sri Gurudev



LOTUS, Australia, site



ONTOS Yogaville

November - December 1982

There was some time for sight-seeing, and Sri Gurudev enjoyed a cruise around the beautiful Sydney harbor. This included a view of the Sydney Opera House; and Sri Gurudev, always thinking of LOTUS, observed different techniques which could be used for the Shrine. Another day, Gurudev drove to the Baha'i Temple which is the largest shrine in the Southern Hemisphere.

At one point, Gurudev explained to the people traveling with him that true ecumenism doesn't call for abandoning one's own religion to join one world religion. "We can never have one world religion, one world government, or one world language. But we can enjoy the diversity and the true brotherhood we all share."

It is always interesting to watch people relating to Sri Gurudev, and I was amused to observe two taxicab drivers talking with him. One of the cab drivers who picked up our party had a sign in his vehicle that said, "No Smoking." Gurudev commented on the pleasantness of riding in a cab with no cigarette fumes. The driver said that he had been a smoker for many years. He told us that many of his fellow taxi drivers asked how he could stop smoking under the pressures of city driving.

"Yes," Gurudev commented, "I noticed right away that you seem so calm and relaxed."

"Well," the driver said, "after twenty-five years of driving, I learned that I can't let things upset me. I just take it easy. I finally just stopped smoking, and that was that. I wasn't going to let a

cigarette ruin my health and my life."

Gurudev was obviously pleased to hear this man's story and commented, "You seem to be a good yogi!"

The next day Gurudev was traveling in another cab, and the driver was looking at him with fascination. Finally he asked, "Are you from India?" Gurudev said that he was. The driver told Gurudev that he had traveled often in India. Looking very respectfully at Gurudev, he said, "There are many wise people coming from India."

On the tenth of November, Gurudev visited with Mr. and Mrs. Joseph Brender, with whom he shares a mutual friendship with the Harilela family. Mr. and Mrs. Brender invited Gurudev for a lovely luncheon. Mr. Brender owns a very successful clothing business and the subject of the stress of the business world arose. Sri Gurudev took the opportunity to offer some suggestions for keeping one's peace in this hectic world. "Keep at least some time, even a few minutes morning and evening, sit relaxed and do some deep breathing and relaxation. You cannot enjoy your wealth if you lose your health and peace of mind."

That evening, Gurudev enjoyed a delicious Indian meal at the home of Mr. and Mrs. V.P. Maharaj. The dessert was an uplifting kirtan (chanting) led by Mr. Maharaj. They have been very good friends and devotees since meeting Sri Gurudev many years ago in Fiji. Gurudev told the story of how they first met. A friend had asked Mr. Maharaj

meet Gurudev at the airport
Nandi. Although he had never
en known of Gurudev before
at visit, Mr. Maharaj came
l the way from Suva, the ex-
t opposite end of the island,
meet Gurudev's plane. To
is day, Sri Gurudev always
eps time in his schedule to
to the Maharaj home and give
s blessings

ADELAIDE: Swami's Garden

On the 11th, Gurudev flew
om Sydney to Adelaide, much
the delight of his "young-
t" spiritual daughter - 75-
ar-old Gerta Stanislawski.
rta is truly the embodiment
pure devotion to Sri Gurudev.
is is confirmed by all her
iends and is to the amazement
her doctors. We've written
the Integral Yoga Magazine
efore the whole story of Ger-
t's miraculous recovery from
several serious accidents and
en a stroke because of her
ith in Gurudev. During the
ublic lecture in Adelaide,
autifully arranged by Iris
utterham, Sri Gurudev spoke
ovingly of Gerta, saying, "She
as a dynamic will. Even after
ffering so many physical
andicaps and hearing her doc-
ors' warnings that she must
ecuperate indoors for six
onths, she told them, 'My Swami
s coming, and I must go to see
im.' And she did come! She is a
reat example to us all."

Gerta's beautiful garden is
also a vibrant testimony to
er love and devotion. All
hrough Southern Australia, they
ere experiencing very hot and
ry weather. Plants, grass,
lowers were all dying; but in
erta's garden all was flourishing.
ng. Why? Gerta said, "This is
wami's garden." She tends it

with love and care, offering each
day one of the flowers to the
picture of Gurudev that hangs in
her house. Even her friends and
neighbors said, "You see that
plant? Nowhere else in Adelaide
is that plant in bloom except
here in Gerta's garden."

Sri Gurudev spoke during the
last part of an afternoon Yoga
seminar sponsored by the Southern
Australia Yoga Teachers Associa-
tion. There was a question and
answer period, and someone asked
how the media treated Yoga in
the West. Gurudev replied that
it is true that the media often
focus on sensationalism. He
further elaborated, "Good and
bad exist always in all things.
But we should learn to ignore
the bad and look for the good.
If there is something you can do
to correct the bad, fine, do it.
Otherwise, if there is nothing
you can do, forget it. Mahatma
Gandhi used to keep three little
monkeys: 'See no evil, hear no
evil, speak no evil.' The point
here is that you become what
you focus on. So always focus on
the good."

Along with beloved Gerta and
Iris Clutterham, Margaret Jen-
kins and Swami Dharmamurti ren-
dered loving and gracious hos-
pitality during Gurudev's stay
in Adelaide.

Cosmic Bridegroom

On the 14th of November, Gu-
rudev returned to Ontos Yogaville.
Arriving at the airstrip, one
could already feel the energy
and vibration of the Integral
Yoga Retreat that was just be-
gun.

A small satsang hall had been
built within two weeks to accom-
modate the retreatants. In the
evening on the 14th, an orienta-
tion was held, and Gurudev

joined everyone and addressed the retreatants about the purpose of the retreat and the science of Yoga. "A mind well-trained is your best friend and the best asset to bring success to your life. With that kind of mind, nothing will be impossible for you to achieve."

For the past few weeks, the weather in the Ontos area had been getting warmer and dryer. The Ashram is surrounded by forest and bush, and due to the dryness, bushfires were beginning to break out all around the area, coming closer and closer to Yogaville. When Gurudev was in Sydney and Adelaide, word was sent that the fires were getting more and more out of control. Rain was sorely needed. The day that Gurudev left Sydney after a week's visit, it began to rain. As he left Adelaide where they were experiencing so much drought, thunderstorms began. The evening Gurudev arrived at Ontos Yogaville, it began to rain.

During one evening, Gurudev was talking about how householders, as well as sannyasis, may become great renunciates. "A totally chaste and devoted wife who serves her husband as God can command Nature. Nature itself must obey her." Later Gurudev was asked the question, "Is there some religious significance to your beautifully groomed long hair and beard?"

"Thank you," Gurudev replied. "Yes, I would want the cosmic Bridegroom to always love me. In the spiritual sense we are all the brides of that one Bridegroom - God. So I keep the body clean and neat. Cleanliness is next to Godliness." After the satsang, as

Gurudev left the hall, a much-needed light rain began to fall. Noticing this, Gurudev said, "Ahh, good." As suddenly as it had started, the rain stopped allowing everyone to go back to their quarters without getting wet. In the night the rain started and continued until morning just before the retreatants rose for meditation. It seemed that it was timed to not interfere with the retreat schedule. I reflected on Gurudev's description of himself as a bride to God and how he had told us that the devoted bride can command Nature.

One day Gurudev was scheduled for a meeting at 5:00 pm with some of the Ontos members. Promptly at 5:00, they arrived to bring him to the meeting. When they came to the door, Gurudev was not to be found anywhere. After a few minutes, we began to worry. After another ten minutes, Gurudev came walking up and called for someone to bring a box. As he came closer we could see something in his hands. As he got closer we could see that he held a little gosling. He described how he had seen the gosling struggling to keep up with the other geese. Looking more closely he saw that it was limping. Gurudev followed it. All the other goslings went into the water. This one tried to follow but kept lagging behind. Gurudev put it into the water. It was straining to reach the others but couldn't keep up. The other geese climbed out and up an embankment, but the limping one couldn't make it and kept slipping back into the water. The mother tried to help but couldn't and slowly turned away. Then Gurudev picked up the baby and

ught it back to the house. As we listened to the story, the baby gosling sat so quietly in Gurudev's hands. The moment he put it into the box began to make a lot of noise and fuss. Gurudev sent someone to look for food for the new baby. "What kind of mother is that?" I asked. "How could she just leave her baby behind?" Gently Gurudev replied, "Well, that's why she's a goose."

Treasure Hunt

Gurudev was asked to go for a drive to the famous Snowy Mountains. It was an hour and a half drive down the most rugged road he had ever seen, but Gurudev took the driver's seat and maneuvered the almost 90 degree inclines as if they were nothing. Sri Nityanandaji wanted to lead the group to a place with precious stones and gems. They all hiked for some time and then began to search all over. Sri Gurudev sat atop a large rock watching the search party. After five or ten minutes, Gurudev called out, "Nityananda, they're right under my feet. Here are the crystals you are searching for." Nityanandaji came running and, with his chisel, dug at the point indicated by Gurudev. Just as Gurudev had predicted, there were beautifulethyst crystals. Gurudev laughed, "You people are always searching here and there when the light here is all the beautiful treasure."

Everyone arrived home just in time for satsang. Sri Gurudev changed his clothes and quickly joined us in the satsang hall. He gave a vibrant two-hour satsang as if he had been resting all day rather than spending the whole day

hiking and climbing in the Australian bush.

The following morning, Gurudev had a private satsang with all the children who were staying at Ontos during the retreat. About twenty children gathered around him and listened to stories, sang, and played. The final treat was a traditional tea ceremony offered to Sri Gurudev by Kyoko, a young Japanese woman who lives at Ontos. Gurudev praised the Japanese people for their great sense of humility and graciousness. "In the tea ceremony," he said, "we can see the demonstration of perfection in action. Total consciousness is in every movement."

After the retreat ended, Gurudev met with members of Ontos to discuss the development of Yogaville there, to answer questions, and to iron out any conflicts. That evening a dedication ceremony was held to bless the newly chosen site of the residential village for Yogaville.

Enjoy Waves

On the 23rd of November, Sri Gurudev flew from Ontos to Perth. All the Ontos members gathered at 6:30 in the morning to see Gurudev depart. They asked for his prayers and blessings, and he told them, "Anything and everything can be achieved by sincere prayer. God wants to give us everything, but He wants to see that we deserve it. Prayer opens our hearts to receive God's blessings."

Reverends Krishna and Radha Koch joined Sri Gurudev on his visit to Perth. Satya Harvey, a longtime devotee who lives in Perth, had organized a public lecture at the Civic Center that was filled to standing

*Gerta and
the Swami
in the
"Swami's
Garden"*



room only for Gurudev's first visit to Perth. During his talk Gurudev explained that blaming the world crisis for our loss of peace is like expecting the sea not to have waves. "We cannot stop the sea from making waves. If you demand that the sea be calm so that you can enjoy it, you are making a mistake. If you want to enjoy the sea, become a good surfer."

During his stay in Perth Gurudev was hosted at Sri Swami Venkatesanandaji's Sivananda Ashram where Swamis Janaki Ananda and Shobananda lovingly cared for him. This was several weeks before Venkatesanandaji's Mahasamadhi (as reported in the last issue of Integral Yoga Magazine), and he phoned from South Africa especially to speak with Sri Gurudev. They shared a warm and loving conversation. Afterward Gurudev spoke to the sangha there about their beloved Guru. He praised Venkatesanandaji's great devotion and dedication and all the great work he had accomplished.

Among the stories he told about his dear brother monk, he talked about Master Sivanan-

daji's All India Tour. Venkatesanandaji was with him. At night while everyone else slept there was only one place left to work. So Venkatesanandaji set up his typewriter in the bathroom and typed all of the day's talks and proceedings.

During that same Tour, Master Sivanandaji visited Sri Lanka. He was traveling by train, and at one point the train stopped for a few moments to let some passengers disembark. It was nearly midnight, and Swami Sivanandaji had retired for the night. A few of the devotees came running to tell him that there was a great gathering right at the train station. It was elaborately decorated with a fancy seat for the Sage of Rishikesh. Master Sivanandaji immediately arose and went out to greet the devotees. The train patiently waited as he gave a thirty minute satsang. A couple who were deeply devoted to the great Master had arranged all this. Their daughter, Mrs. Prakash Sivacolundu, is now living in Perth. After sixteen years, she and Sri Gurudev enjoyed a happy reunion. She lovingly prepared delicious meals



*The Maharaj Family,
Sydney*

for him during his visit there. He also arranged a small dinner party for Sri Gurudev and invited a "few" friends. The few friends turned out to be Tamil-speaking friends who enjoyed a stimulating satsang with Sri Gurudev.

During his stay in Perth, Padma Koch took Sri Gurudev to visit Sun City where there is a beautiful aquarium that has dolphins. There Gurudev played with them. It was the first time that he had actually

touched a dolphin, and it seemed that the dolphins were equally touched by him. Someone commented that Gurudev travels so much. He replied, "My mother used to say that I had wheels on my soul. Ever since childhood I was moving around. I was born to move around."

Sri Gurudev gave a talk at the Sivananda Ashram in their beautiful, large satsang hall. The following day he flew from Perth to Sydney and then on to New Zealand.

NEW ZEALAND: Undistorted

On the 27th of November, Sri Gurudev arrived in Auckland, New Zealand. A group of devotees which included Pushpa Parsley, Herman and Penny Otto, and Saraswati Schedler, were there to meet him. The next morning, everyone drove into the town of Rotorua which is well known for its bubbling hot springs. There Gurudev enjoyed the revitalizing mineral baths in the hot waters that come up naturally from the earth's center. Afterward, he drove to the city of Tauranga where devotee Padma Coombes

had arranged a satsang in her home. Gurudev spoke about the goal of Yoga which is knowledge of the Self. Gurudev asked the famous question: "How can you see your own face?" "In a mirror," came the answer. "Just as the face is the mirror of the mind," he reminded them, "the mind is the mirror of the Self. So keep the mirror always calm and free from distortion. Then you will experience your Self."

Gurudev returned late that evening to Cambridge and the following day drove back to Auckland. At the home of dear

friends Lincoln and Mavis Astley, Gurudev gave a small satsang be-

fore his departure from New Zealand.

HAWAII: Life Meditation

Sri Gurudev arrived in Honolulu on the 29th of November and was greeted with leis and love by the devotees. That evening, Steve and Irene Au arranged a dinner party during which there was time for the thirty friends who gathered to ask Gurudev questions and seek his guidance. One person asked how to meditate. Gurudev explained, "We cannot pray or meditate without following the rules and commandments of life. When Moses went to Mount Sinai, God did not give him a prayer; He gave Moses commandments. These are given to help us have a peaceful mind. In the same way, Patanjali's Yoga Sutras have the very first rungs of Ashtanga Yoga (eight-limbed Yoga) as Yama and Niyama (the ethical teachings). Many people don't want to bother about the preliminaries or disciplines in life. But you cannot train the mind without these. By following these commandments it becomes easy for the mind to sit in meditation. Then you are always meditating. The entire life becomes a meditation."

The next day Gurudev enjoyed spending time with the Au family. They always shower him with all of their love and devotion. They took him to a Chinese restaurant for lunch. Mimi, the manager of the restaurant specially cooked a vegetarian meal for Sri Gurudev. Under Irene's supervision, Mimi has been beautifully serving Gurudev these sumptuous meals for the past ten years. At the end of the meal, Gurudev asked if she had any fortune cookies.

Mimi replied, "No, I am sorry we don't have those. But you are the one who can give the fortune."

In the evening Gurudev was invited to the home of Meera and Murali Manghani. Their daughters Shivani and Poornima, ages 6 and 8, gave a small hula performance assisted by Lakshmi Au. Little Anne Marie Au was going to give her first oral book report in school in front of the whole class the next day. She was very anxious and self-conscious about it. Sri Gurudev reassured her and told her, "Whenever you feel a little bit nervous, just say to yourself 'OM Shanthi.' " Right away she began to practice this and repeated "OM Shanthi." She recited her book report for everyone present, her face shining with newly found courage.

On the 1st of December, Gurudev flew to Santa Barbara for a few days' rest before returning to Virginia. A lovely brunch was held at Paru's Restaurant in just before his departure.

On the flight back to the East Coast, the movie "Rocky III" was shown. "Rocky," the main character, is a boxer. Sri Gurudev commented, "I don't like to see all the fighting, but the movie had a beautiful message. The good always wins. It is the battle between sattva and rajoguna. Rocky was more calm, sensitive and soft-spoken. He prayed before he fought. The other boxer was pure rajoguna. Sattva always wins over the rajoguna. That is what must happen. It's a beautiful moral." -Sister Devi Chaitanya

IRGINIA: Tired?

Shortly after Sri Gurudev returned to Virginia, there was a great celebration: the dedication of the building for the school, the Yogaville Vidyalayam. Sri Gurudev reminded everyone that these are great souls, these children. It is for them that Yogaville is being built. This dedication was a special moment we'd all been waiting for, and all faces were shining as the children sang and talked about what the school means to them.

On the 11th of December a special satsang honored Sri Sri Venkatesanandaji who had attained Mahasamadhi earlier in the week. Some of the senior disciples read from Venkatesanandaji's writings and spoke about meeting him. Sri Gurudev raised him and said, "It is very hard to put into words how I personally feel about him. . . He was a great example of great Bhakti. . . It is due to his dedication that we have many wonderful books of Sri Sivanandaji's teachings available." As Gurudev spoke to him and told stories about their days together at Rishish, it was easy to feel that though this great soul had left the body, his Spirit was still very much with us all.

In the satsangs during the month of December, Sri Gurudev frequently spoke about right attitude. "When you do a lot of work, you meditate well. . . a good yogi will work more with more ease. . . Ask yourself, 'How much do I get tired?' That will show how you are progressing spiritually. . . I am toward perfection. Whenever you feel like complaining, you

are that far from the goal. . . A yogi should never get tired. Everything should be a joy to a yogi. Then you will never feel tired. Life should be like a feast for you."

On the 19th of December, a spaghetti dinner, auction, and entertainment were held to benefit the Yogaville Vidyalayam. After the children had put on a beautiful, inspiring play, Gurudev spoke: "If you want a better future, a better world, you should take care of the children. . . The duty of the parents is to make the children grow in the right lines, in the right atmosphere. The meaning of 'Vidyalayam' is 'temple of knowledge.' In a way the whole world is a temple of knowledge, but the children should begin in a guided place. There is a Tamil proverb 'What is cultivated in the cradle will continue up to the cremation ground'. . . If the child's mind is filled with beautiful thoughts that will be the beginning of a beautiful world. . . They say stars make the sky beautiful. Children make the world beautiful. . . Though we do many things in the name of Yogaville, the school is the best part of Yogaville."

Sri Gurudev left for California very early in the morning on the 23rd. But that didn't stop him from honoring everyone with his presence all day on the very auspicious day of the 22nd of December - Sri Gurudev's birthday. A special puja was held in the morning, the Vidyalayam dedication in the afternoon, and a variety of entertainments and sharings went late into the evening. □

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"Sometimes we get into an in-between, very balanced state. You feel like doing, but not overdoing. You are neither dull nor too excited. It is a kind of sane, tranquil state. This is the sattvic state of mind."

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Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



**Raja
Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



**Karma
Yoga**

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



**Japa
Yoga**

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



**Bhakti
Yoga**

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



**Hatha
Yoga**

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



**Jnana
Yoga**

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda